

STUDIES IN ALICE XXIII -- QUEEN ALICE

Marc Edmund Jones

This lesson is a consideration of the first part of the ninth chapter of *Through the Looking-Glass* or to the point of Alice's introduction to the banquet hall on p. 298, and the twenty-third great principle of wisdom in the Philosophy of Concepts as revealed through the adventures of Alice is that greatness is never great to itself or that individuals who are truly significant to life do not find any pleasure in the mere fact of the significance but gain their sustenance of consciousness in the struggle and resulting victories in whatever field of effort engrosses them. Commonness in endeavor and in responsibilities shared is the basis of interest in life. Higher things so called are said by the one who has not yet grown up to them to be over his head and so uninteresting, and only the fields of effort in which men may meet other men as peers and associates in consciousness, or the types of activity which are duplicated among the men and women associated in any particular social scheme are open to mastery and individual conquest because under other circumstances the all-essential element of interest is lacking. Greatness is not to be taken as that which men may share commonly in fact although those who do not possess it do share it in consciousness and so find it interesting since if it were some detail of character or some achievement in act possessed by all of the individuals immediately concerned it would lack the element of difference or contrast which makes it great or creates it as greatness in fact. From the point of view of those who recognize it there is a commonness in its sharing through the appreciation or participation in consciousness, but from the point of view of the individual who is great there is no commonness either in character or act but rather a complete independence from the elements which render those about him rather commonplace in contrast with himself. Greatness is a transposition to a higher plane as a whole of the interests or elements of commonness. Those who are not great behold the phenomenon in contrast with themselves and those who are great see in other and lesser men that which is common to them with the lack of greatness in others as incomprehensible to them as their own greatness is in reality incomprehensible to those who lack it.

Here is the principle of equality. There must be a balance, or a point of equilibrium, at every stage of growth—that which is the real foundation of consciousness and of life interests. The point of importance in this lesson however is not the recognition of this basis of self-expression which in its static state may be and is taken for granted but rather the intelligent readjustment of life when an individual finds himself elevated or projected upward into a new world of self-expression or a world in which he has as yet to put down and recognize his facts of commonness with and in the new environment.

The symbolism of this section of the ninth chapter is unusually interesting in its portrayal of Alice and her difficulty in acting as a queen in company with the two queens who have long known that status. This is the ordeal of manifestation among peers or equals, and the points are beautifully brought out by Lewis Carroll in his dialogue. Most striking is the constant misunderstanding of terms as representing the differences in experience on the lower and higher planes, followed by the prompt going to sleep of the two queens when all attempts at community of interest have failed. That it is the queens and not Alice that surrender to slumber is simply an illustration of the point already brought out. The lower plane can be conscious of the higher without rapport, or in forms of contrast, but the reverse is impossible. A great individual is wholly unconcerned over the estimation of himself that may prevail among those at a stage below him in consciousness.

The achievement of imagination in the first half of the chapter or the twenty-third great scientific anticipation is the revelation here of the principles of government or the science of the manipulation of the group will and the organization of the public relations of the community. Most of the points of importance here have already been covered in prior lessons of this series (XVII-XIX), but there is this of supreme importance in any successful administration of state affairs whether in the smallest community or largest possible political unit, namely, the realization of the nonexistence in fact of those who govern their fellows. The leader of the people under any circumstances must be first of all a symbol to the group consciousness, and wise indeed is the ruler who keeps himself more or less a myth or who lives up to the popular ideal of himself rigorously. A ruler cannot feel his own personal importance, and survive. Thus years ago Nick Altrock pitched a magnificent winning game in a world's baseball series, and won merited applause. Then he paraded in front of the grandstand, to receive more of it, and was promptly hissed. Out on the field he was a symbol. In front of the stand he was too close and too human for homage to be paid to him! Mankind will not have its leaders humanized at the cost of seeing achievement on higher planes made a part of that lower existence where the led themselves may know no joy of leading their fellows. Man ever wishes kept intangible that which he cannot touch within himself.

The symbolism of the door to the banquet hall is fascinating in the fact that it possesses a bell for the visitors, and one for the servants--but none for the proprietor. He who achieves must have his own latchkey to the premises of his accomplishment. The visitors are those who are honored or those to whom the achievement contributes, and there is a reason for their entrance. The servants are those who do homage or those who contribute to the achievement, and there is equal reason for their entrance. But the proprietor is the one who has achieved and the achievement is within himself in truth,

and his reality is in the higher and here nonexistent plane. He is the door on which his name is inscribed, as the Queen Alice above that door would not admit her while she knocked at it or saw it as separate from herself.

The law of applied psychology or the twenty-third big idea for the solution of personal problems is brought out here in the technique of self-appreciation. A man in other words must appreciate himself to be appreciated by others. Appreciation as it is known outside the person is no more than a reflection or mirroring of the consciousness of that person's indwelling. Therefore at the beginning of this ninth chapter, when Alice becomes a queen at last, she is to be seen talking to herself as a queen and coaching herself in the way she should act or giving appreciation to herself and exacting it of herself. This activity, founded wholly in this new realm, brings the other queens to her just as a little later her inability to converse or maintain commonness of interest in this realm loses them to the grip of their slumber. Man as he evolves discovers that there must be a change in action to fit each step of growth, and learns that the stiffness of all new expression must be worn or walked off. The student must learn to DECLARE A STANDARD or to create his own reality in some realm higher than his known experience and present status. Man in reality is crowned by himself always. It is his achievement that brings honors to him. Thus it is stated that under the Solar Mysteries commissions are self-bestowed.

SUGGESTIONS FOR REVIEW AND APPLICATION

- (1) Why is greatness never great to itself? In what do life's great individuals find their strength and their pleasure? What determines the individual's mastery of any situation? What actually constitutes greatness? How and by whom may it be recognized?
- (2) Why is balance as much a necessity of greatness as of every other stage of growth? What relation exists between higher and lower planes of manifestation?
- (3) How can those who govern be nonexistent in fact? On what does a continuance in a position of leadership depend? What is the symbolism of the door?
- (4) Why must a man appreciate himself? What does self-appreciation mean? Under what circumstances is it necessary? How must activity keep pace with growth?

PRACTICE THE APPLICATION OF THE SABIAN DICTUM GIVEN AT THE END OF THIS LESSON, AND BE PREPARED TO DISCUSS ITS IMPLICATIONS.

STUDIES IN ALICE XXIV -- THE BANQUET

Marc Edmund Jones

This originally final lesson is a consideration of the last half of the ninth chapter from page 298 and of the three remaining chapters of *Through the Looking-Glass*, and the twenty-fourth great principle of wisdom in the Philosophy of Concepts as revealed through the adventures of Alice is that all activity is utilitarian or that there is no waste motion of any sort whatever in the universe and that nothing can happen to an individual which is not potentially at least of a value to him equal to the value of anything else that happens to him. That a purpose is served in everything that has being or that there is a sort of cosmic utilitarianism is no new belief of philosophy. It is a commonplace among occultists or in the New Thought field and is rather thoroughly if indefinitely understood in orthodox Christianity. Everything belongs to God's creation, in other words, and for that reason there must be some use and justification for all there is if no more than to reveal how vile nature can be when separated too far from the divine source of being. But the difficulty with this generalized acceptance of a universal usefulness is that it is seldom made personal. The individual is quite apt to grasp the fact that a given thing must be of use somewhere in the eternal scheme but that it is of use to him if it be present in his affairs, and this without any exception whatever either in fact or degree, is the difficult point of a higher metaphysics. Knowledge is not the result of a more facile contact with things, nor is it dependent necessarily on any direct experience with them. Whether a factor in life is known or not has nothing directly to do with its influence on the individual. Thus an oncoming train will be just as destructive to an automobile caught on the crossing if the driver is unaware of its coming, and only the awareness of the potentiality of the factor is of value in any case as permitting an adjustment to annihilate the factor by changing it. Knowledge and awareness are not synonymous, although the words are loosely used as interchangeable one for the other, and the terms may here be defined as mental or involving some image or concept in the case of knowledge and as sentient or involving mere sensory and supersensual contact in the case of awareness. Knowledge requires an alteration of purpose. Awareness may and may not have an effect on the being, but to come to know something always involves a change in attitude toward it.

Here is the principle of knowing. Normal life imposes all knowledge on the individual by the simple working of the natural law of affinities. When once an individual is aware of something that something immediately becomes a factor in his life, and he is drawn into circumstances or at least it may seem that way in order that he

will meet this given thing over and over or until awareness becomes knowledge to the extent that the reiterated contact forces him to make a change or adjustment within himself. This conventionally is known as the psychology of habits, which man acquires only to learn to break, but in the cycle of acquiring and breaking he becomes a knower or a man rather than an animal such as lives in sheer sensual bondage to outer stimulation. The symbolism of this lesson is interesting therefore in connection with the point because when the food is brought to Alice to serve the ordinary procedure is entirely abrogated and to her surprise and wonder she is simply introduced to each dish before it is whisked away. The spiritual principles involved here may be summed up in the statement that it is not necessarily to eat anything presented properly to the inner or knowing self. Superficially this is an excellent illustration of vicarious experience. The eating of anything always symbolizes a physical union of substance, and as man elevates the atoms of the lower kingdoms by his actual foods so he likewise elevates himself by the experience he assimilates or eats in the psychological sense. In Looking-Glass House a higher or conceptual means of growth is revealed. The introduction in polite society presupposes an endorsement of the one presented. The one accepting the introduction is supposed to escape or gain vicariously the long experience necessary in learning whether another person is worthy of admission to the charmed circle of self. Similarly all details of life may be presented, even to actual food, so that little or no literal eating is required. The only escape from the burden of eating everything in life, or learning unnecessarily at first hand and by imposition from without, is to accept gracefully the introductions of life that come to the one willing to know.

The achievement of imagination in the final three and a half chapters or the twenty-fourth great scientific anticipation is the revelation here of the working of consciousness or that which in the outer or scientific world is growing as the art of forecast or prediction. Applied first and most successfully to weather reports, the careful measurement of tendencies and the comparison with cycles of other times or different sections is increasingly used in such departments of life as the fluctuating values of securities, crops, retail merchandizing and a host of other fields. Wholly apart from the occult realm, and among them who have little but contempt for astrology and the like, there is a growing realization of the low-pressure areas in life and of the heralded psychological storms and upsets which inevitably must result. Statistics are exalted in present-day affairs to a near-divine worship, blazing a trail for an eventual recognition of the Absolute Correlation presented in the various series of these lessons.

The symbolism of the silence greeting Alice on entrance to the banquet hall of conscious life in her queenship is a very fine picture of the fixation which always is founded in anticipation, or the psychological hush before the storm or new and so at first stormy cycle of experience. Individual motion or action stills all other motion or action. It is what the layman recognizes as getting the

jump on a situation. In this dramatic entrance of Alice is to be seen the manner in which anyone may dominate a set of circumstances by his revelation of potentiality. No one knew just what Alice would do since she had just become a queen, and so all were silent. Life itself stands by in respect to the man who has unplumbed depths of self at his disposal, whereas the shallow individual or the man who has reached his heights but for the moment is ruthlessly pushed aside and ignored.

The law of applied psychology or the twenty-fourth big idea for the solution of personal problems is brought out here in the technique of transformation. The employment of a representative image or something external, to picture the inner reality is the basis of the psychology of all ages, and it reaches its most gruesome excellence in voodooism where injury to an effigy is mysteriously transmitted to the individual so represented. By acting on a principal almost any individual can produce striking results, and this is the basis of all metaphysical healing as well as of much so-called black magic. The changing scene at the banquet is a fascinating picture of this transformation. Each guest drinks a health according to his own nature and then the utensils supplant the guests in activity. Alice is supported by the queens and squeezed until her feeling is represented by the upshooting of the candles and everything else at the banquet table. The reality has been submerged in an unreality which is to be snuffed out on Alice's awakening. Meanwhile she has clung to the principal or the kitten that has made the transformation possible. The student must learn to STIR UP SOMETHING or to create a principal factor in every situation of life and shake it up. If he will cling to that which symbolizes the root consciousness he will be enabled to survive the transformation of reality, and so to emerge safely and triumphantly in a new and higher sphere of expression.

SUGGESTIONS FOR REVIEW AND APPLICATION

- (1) What is cosmic utilitarianism with an individual application? Why is this so difficult to understand? What is knowledge, especially as compared with awareness? How does a man become a knower through his habits?
- (2) What will you do when you cannot handle a situation? How will knowledge help you here? How does a man differ from the animals in regard to his habits?
- (3) How does an individual eat psychologically? How only does release from the necessity of psychological or physical eating come to the individual? How do you exalt yourself through what you eat?
- (4) What modern predictive techniques are indicative of the working of consciousness? What is the symbol of the silence? How may any individual dominate a set of circumstances? How can you use a representative image as a technique for solving problems? Why stir up something in every situation of life?

PRACTICE THE APPLICATION OF THE SABIAN DICTUM GIVEN AT THE END OF THIS LESSON, AND BE PREPARED TO DISCUSS ITS IMPLICATIONS.

STUDIES IN ALICE XXV -- THE KINGDOM OF HEAVEN

Marc Edmund Jones

This lesson is the first of two additional ones written on the twenty-ninth birthday of the work in order to lengthen the Studies in Alice and make it possible to include the series in the cycle of regular weekly philosophy lessons, and is a consideration of one of the overall principles of wisdom in the Philosophy of Concepts, namely, that it is only through an intensified life of imagination that any individual may hope to reach his goal on the path of illumination. The fanciful literary productions of a modern time are like the folklore and sojourner's tales of earlier times, or are a release of self in impossible but wonderfully gratifying experience and a consequent deep-seated renewal. While on the one hand the major part of the world's difficult situations are a result of inadequate attention or loose concern on the part of most people, actually there are more troubles from taking things too seriously than the reverse. There is an immature sort of mind that assumes the business of living to be a continual task or a definite challenge to the judgment, and insists on approaching everything with all the earnestness of an individual taking an examination for a degree or a position. It seems to feel that the world would be a better place if man operated with the precision of a machine, or at least made a very real effort to do so. It is the point of view that sees life as ever looking forward to something other than it is, and promises reward for an artistry in suffering what of itself is no more than transition or some preliminary stage of evolution and so quite worthless in its own terms and during its own immediate manifestation. Actually the values of being are centered of necessity in the process of being, rather than in any working out of antecedents or successful progression towards future consummation, and the realization of this fact is a cardinal demand on the student in the Solar Mysteries. The present moment and immediate situation, and the function of selfhood at this one and only possible real center or reality of itself, is that to which everything else must contribute. Therefore everyone in some fashion or another must be able to curl himself up in a relaxed and unconditioned enjoyment of himself or gratification in the act of self at regular intervals. It is through imagination alone that this is possible, or that outer life can be caught up and evaluated and shaped in the matrix of the inner being. Fairy tales, folk lore and engaging nonsense are precisely the materials of very greatest service to man in this connection.

Here is the principle of comedy, as in special contrast with tragedy, or what Aristotle designated as the revelation of men as worse than they are rather than as the tragic idealization of heights of living which nobody can hope to reach except in very exalted

moments. It is as men and women are able to play the comedian or let themselves go in a contemplation or even enjoyment of their weaknesses that they are able to develop and maintain any strength. As early as Plato in his humorous dissertation in his *Republic* the notion that man is exalted only as he is protected from light-minded ideas or suggestions has been thoroughly exploded if not treated with the extreme of Plato's burlesque. Modern psychology seems fairly well assured that no child is ever fooled by a fairy tale, even in earliest infancy. He knows it is make-believe, and very frequently he will get ideas through its agency when any direct exposition will be quite over his head. It is as men can see themselves as ridiculous that they are best able apparently to recognize themselves also as divine, and so reach out to a practical achievement of some degree of that divinity.

The achievement of imagination in Alice in Wonderland, on the side of a self-enhancement through the unconditioned release of self to an exploration of its deviating self-potentials in a merry trial and error, is the discovery that the being cannot be untrue to itself to a degree of any importance whatsoever. It is a situation not unlike the fact that while an individual is almost completely subject to suggestion in hypnosis, he yet cannot be led to the doing of the least of things that are outrageous to his moral sense. His reactions are much the same as in a game, where he will abide by the caprice of the moment and find it fun but always with the self-reservation that as a self he can never do anything the doing of which is not an integral part of himself at core. Man is a doing, or an ongoing of consciousness, and not a sort of discrete entity or a tangible thing such as participates in reality by the absence rather than the presence of something irrevocably itself. The work of Lewis Carroll was unique in presenting man in the most ridiculous of guise, and thereupon somehow introducing the reader to him more effectively than could ever have been possible under more conventional circumstances. Alice herself is big and small, and she can swim in her own tears and suffer in various forms of bedlam, but through it all she is still her prim, starched and lovable self. Her decency is never traduced, and is curiously so in modern psychoanalysis where there are adventures in a wonderland of erotic and superficially most nasty lore through which the conscious being is shriven or enabled to find itself singularly free at core and in fact from every possible taint or contamination of the disgusting or horrible. Imagination cleans up its world ultimately, for all that it may conjure the greatest of terrors into being. Thus in *Dracula* there are strains of high decency through the worst of the destructiveness and debasement of the human soul, and for the reader there is an intellectual catharsis of much greater extent than any effective traduction of his own standards and expectations. As life is ridiculous at its fringes it is free at center for creative self-fulfillment in very high beauty.

The symbolism of the ridiculous is the escape of mind from the pyramiding limitations of its own creative efforts. It puts its world together to fit its version of its own outreaching needs in the business of being and having experience, and as it remains too serious in its dealing with itself it is more and more caught up in its own almost solipsistic self-reactions and its progress as a social entity gradually grinds to a complete stop. Man must be his fellows as well as himself, and in almost paradoxical fashion he must be less and less himself in this sense to be what they are at the same time and so in truth really to be what he is on his own account. He must allow the aspects of self to fray away in inconsequentiality as well as helping them regather at center in the terms of his immortal self, and he can help this only by taking himself lightly no less than seriously.

The law of applied psychology is that the individual must happily be what he is not as well as what he is in a quite literal sense of being both the comedian and the tragic idealist. This means not as an alternation of mood and attitude but as a fullness of rounding out into a living and effective personality. Only children seem to show this apparent ambivalence to its fullest degree, and so it has been said that only children can enter into an immortal afterworld of the spirit. The kingdom of heaven can thus be seen to be the state of consciousness in which there is room for the wildly improbable as well as the inevitable and immutable certainties to which a major attention is given. A diet of nonsense may well be a prime necessity of spiritual growth.

SUGGESTIONS FOR REVIEW AND APPLICATION

- (1) What is the best technique of self-renewal? Why must you not take things too seriously? What is the constructive way out? What value has a diet of nonsense?
- (2) How only may the individual hope to reach his goal on the path to illumination? How does modern fiction compare with folklore? How is strength maintained and developed?
- (3) In what way does make-believe exalt living? What fallacious point of view about life is commonly held? What is demanded of the Sabian student?
- (4) Why is it impossible for the being to be untrue to itself? What does this prove? What part does the ridiculous play in life? What can you say about the presentation of center and periphery in your world? What is effective personality? How gained?

WHAT IS THE NEW TESTAMENT AUTHORITY FOR THIS POINT OF VIEW AS TO WHAT AND WHERE IS THE KINGDOM OF HEAVEN? HOW WILL YOU GO ABOUT ESTABLISHING YOUR OWN KINGDOM OF HEAVEN HERE AND NOW? WHAT IS ITS PRIMARY PURPOSE?

STUDIES IN ALICE XXVI - THE KINGDOM OF EARTH

Marc Edmund Jones

This lesson is the second of two additional ones, and is a consideration of another of the overall principles in the Philosophy of Concepts, namely, that it is only through an intensified interest in the values and rewards of a conventional or everyday living that any individual may hope to reach his goal on the path of illumination. He is called on to attain to a stature far beyond his fellows, but yet to hold to the realization enunciated by Jesus to the effect that if he were lifted up he would draw all men up with him. There cannot be any separation in practical fact between the godly person and his less universally quickened or oriented neighbors and relatives if there is to be any truth in the godliness in question. Man is a social creature and it is his privilege to go to any limit of exaltation on the one side or debasement on the other as long as he manages somehow to preserve his tie with all others at root. Therefore imagination is only part of the purpose served by folk tales and all the gamut of literature and drama that can be classed as comedy. There is to be release for the spirit, and the soul must have every opportunity to regather itself as it stands apart and sees the futility of so much human effort and pretense, but also and concurrently there must also be an unbroken anchorage in the practical issue of the moment and the ramifying circumstances of self-involvement. Here is where a sense of proportion comes in, and where the race is served by its more serious dramatization of reality. There are the ritualization of religion and community enterprise, together with all the demands of custom and tradition, and this is not imaginative achievement but rather is a practical competency or an ability to hold firmly to center within self and to what is worth while in the life of the group. Superficially it is polish, and in the simplest form is good manners of perhaps no more than fundamentally friendly instincts relative to every phase of life and its kaleidoscopic activities. In a very apt way it can be said to be sophistication, or to the growth in self-refinement to the point where the individual in his own consciousness is always equipped to meet the immediate situation. By his own experience or his studies, and helped to an infinitely great extent by the narratives of life built into an intellectual heritage for each race and even each special group in the community, he has the answers ready when he needs them. The true occultist is called on to build up this side of his character and talents and endowments no less than the imaginative, inspirational and inner realizations to which attention was given in the preceding lesson.

There is a kingdom of earth no less than one of heaven, and its primary purpose is to afford a practical matrix in which the

principle of tragedy is afforded a full play for its manifestation. Here is where people truly exalt themselves in an effort to live and be better than they are, even to the point of a willingness to destroy themselves if they fail to attain in accordance with their ideals. Human kind have always loved the tales of high chivalry or the lives of self-sacrifice lived by the saints and the near-impossible heroism of those who have given some new name for tradition to hang high before the hopes of men. This can be seen therefore as a different sort of nonsense or as the outreach to potentialities not so much with a light dismissal of opportunities and responsibilities and a consequent inner regathering of the self and its powers as rather the self-dedication that comes to its point of a now-or-never determination and rushes ahead to a dream of accomplishment in a fashion that indeed does lift up everyone else and bring spiritual values to a sure enthronement here and now or in everyday terms. The instinct is not so much to reach out to a divinity and achieve a self-transcendence as rather to create a high divinity of selfhood by its dedication to down-on-earth needs and hopes.

The achievement of imagination in *Alice in Wonderland* has also this marked facet of sophistication, to which attention has been drawn in the course of all the lessons making up the original series. There has been the very serious and dedicated drive to accomplishment such as can be shared among men however much this may have been subordinated to the comedy point of view. Man is only ridiculous because he is inept in the light of whatever it may be that he is trying to do, and the final contribution of these studies is in directing attention to the crying need for a more intelligent practicality in all spiritual seeking. A grown man may get down on the carpet and roll around with his children if this obviously is play, or a facilitation of their participation in the fun by eliminating some of the handicaps they suffer from their stature as so much less than his. But if he does something of this sort and then claims high spiritual meaning for what he is doing, he is revealed as deficient in sophistication because his acts and claims make no sense to the others around him. Seekers for eternal truth are most inclined to oddities of dress and diet, and to childish play-acting as a proposition of ritual, and the test of merit in everything of the sort is the effectiveness of communication for a larger ideal. When Mahatma Gandhi fasted as a way of putting political pressure on an authority with which it would be almost silly to meet with force, the meaning was so universally obvious that it proved impossible to resist him. With him it was not comedy but true tragedy, and in the history of religion it is the impact of idea of such sort that marks the stages in a forward progress of the genuinely spiritual insights. Lewis Carroll saw the ridiculousness of nearly all the pretense around him, but implicit in his dramatization of human foibles was a stress of the potentialities out of which a whole new day of human insights might arise.

The symbolism of tragedy in life is the transcendence of an immediately ridiculous set of circumstances or human manner of acting by bringing out the validity of the real values as these are supported in a living and worthy tradition and men therefore are happy to exert themselves to protect them and to bring others to accept them and also by stressing the human ineptness that would debase these or allow them to be abandoned. When attention is given to the human deficiencies of themselves the result is the comedy or the current exhibition of everyday accidents and incidents by which men gain their day-by-day refreshment of the spirit. It is in this area that the press has its principal focus, as well as all phases of the entertainment field. But on and beyond is the deeper reality. Sensationalism approaches this, but not in any healthy fashion since there is an element of exaggeration or the pure burlesque in the shoddy dealing with the blood and tears. What is offered is still the escape, although there is the symbolism for the higher.

The law of applied psychology is that there must be the call to the greater self-dedication despite all that may be offered by way of the immediate release of the spirit. Man's inner nature needs its refreshment, but not primarily as other than as punctuation to its more vital straining and striving for an ultimate reality. The individual is never happy when challenged merely to be comfortable, and when he leans to the ridiculous or comedy side it is because he knows he dares not be merely the simple nonentity or indistinguishable average. What he yearns for above all else is something worthy of supreme self-sacrifice.

SUGGESTIONS FOR REVIEW AND APPLICATION

- (1) Why is it necessary to lift all others if you hope to reach the goal of illumination yourself? What two overall principles in the Philosophy of Concepts are considered in this and the preceding lesson?
- (2) How is godliness made evident? How is balance preserved between the kingdom of heaven and the kingdom of earth? What is the primary purpose of the latter?
- (3) Why do we revel in tales of chivalry and heroism? What need do they meet?
- (4) Why was Gandhi's technique irresistible? In what way was it akin to Carroll's? Why should the student of truth adhere closely to the standards of those around him? What is the difference between comedy and tragedy in life? What lies behind these to sustain man's inner nature? Why must there be the call to self-dedication? For what above all else does the individual yearn?

WHAT IS THE NEW TESTAMENT AUTHORITY FOR THIS POINT OF VIEW AS TO THE KINGDOM OF EARTH AND OUR RESPONSIBILITY FOR IT? HOW WILL YOU GO ABOUT ESTABLISHING YOUR OWN KINGDOM OF EARTH? HOW WILL YOU LIVE WITH OTHERS IN THIS AND THE KINGDOM OF HEAVEN?